

The Catholic School

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Religious Instruction and the Public School
All Souls' Three Masses
The Prayers Prescribed

The Catholic Mind

SEMI-MONTHLY

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The Catholic School

BY WILLIAM D. GUTHRIE.

*An Address Delivered at the Dedication of the Catholic
Parochial School at Glen Cove, Long Island,
N. Y., Monday September 6, 1915.*

RIGHT REVEREND BISHOPS, RIGHT REVEREND MONSIEUR,
NORI, REVEREND CLERGY AND FELLOW-CITIZENS:

THE completion of this building, its dedication to education, and the opening of its doors as a Catholic parochial school are matters of no ordinary significance in this community. By means of the present function we are publicly emphasizing the religious character of the educational work to be undertaken here. Due respect for the opinion of our neighbors and fellow-citizens seems to call for some statement from the standpoint of the Catholic laity in explanation of the reasons which have impelled a comparatively poor congregation to go to this great expense and to assume an obligation of future maintenance which year after year will constitute a very serious and increasing burden. It is indeed a striking event that a congregation, very few of whom have large means, should have erected and equipped such a building, costing over \$150,000, and should pledge itself to support the school and ultimately to discharge the remaining mortgage indebtedness of \$50,000.

There is unfortunately much misunderstanding and criticism among our fellow-citizens of other denomina-

tions in regard to the attitude of the Roman Catholic Church upon the important and far-reaching subject of the education of children in the public schools, and the Catholic point of view is being frequently misrepresented.

In the first place, it is constantly asserted that Catholics are opposed to the public school system of America. On the contrary, Catholics do approve and support the public schools, and willingly vote and pay their share of the taxes necessary for the maintenance of these schools. They believe that the State should provide free common schools for the education of children, so that every American child not only shall have an opportunity of securing a free education but may be compelled to be educated. They recognize that in this country it is generally impracticable in the common schools to teach the tenets of religious faiths, because to compel children indiscriminately to study the doctrines of any particular religion in which their parents do not believe would destroy all religious freedom and would be contrary to fundamental rights, and they recognize further that to attempt to teach in the public schools the tenets of the Catholic, Jewish and forty Protestant denominations, more or less conflicting, would be quite impossible and inevitably lead to religious chaos. They realize that absolute equality of religious freedom can only be secured by making the public schools non-sectarian. Catholics, therefore, favor the maintenance of a system of free common schools; they have heretofore supported and will continue to support such a system, although they object to some of the details of management, and they will send and do send their children to these public schools wherever there are no Catholic

schools. In fact, fully one-half of the Catholic children of our country are now attending public schools because of the lack of Catholic schools.

Thousands of well-to-do Protestants and Jews—many in our own immediate neighborhood—send their children to private schools, whether day or boarding schools, in many of which the Protestant faith is taught. Yet no one suggests that, because these parents send their children to private schools, they are in any sense acting in hostility to the public schools, or to American institutions, or to the best interests of their own children. They have and ought to have the right as parents to send their children to such schools as they think will afford them an education more complete and more conducive to the formation of moral character than they can secure at the public schools. Catholics are but exercising the same common right, and moreover what they believe to be their duty as parents, when they send their children to the parochial schools which are erected, equipped and maintained at their own expense.

Another misrepresentation, and one which Catholics resent, is the statement that the parochial and other Catholic schools do not inculcate patriotism, and that they teach anti-American doctrines. Any candid investigator will readily perceive that this charge is unfounded and is false. In Catholic schools, patriotism, obedience to the law and loyalty to the Constitution are taught as a religious even more than a civic duty; the best and highest ideals of American patriotism and citizenship are aimed at, and no true American Catholic can be other than a good and patriotic American citizen. Children are taught in these schools that loyal obedience to the laws and generous religious tolerance are the two

essential elements of good Catholic citizenship, and in every form and aspect they are impressed with the obligation as a religious duty to render unto Cæsar the things which are Cæsar's and unto God the things which are God's, and to be ever thankful that in this country these two separate obligations are wholly reconcilable.

The fundamental and controlling reason or motive for the establishment and maintenance of parochial schools is the profound conviction on the part of all Roman Catholics, in which conviction clergy and laity are a unit, that the welfare of the State, the stability of the Union, the continuance of civil and religious freedom, and the lasting happiness of the individual depend upon the code and standards of morality, discipline, self-restraint and temperance taught by religion. The student of history well knows that social order and civilized society have always rested upon religion; that there has never been a civilized nation without religion; that free government has never long endured except in countries where some religious faith has prevailed, and that our own country for three centuries has been an essentially religious country, by which I mean that the great majority of citizens have been believers in God and in some Christian religion. When the Constitution of the United States was established, the Americans were a truly religious people, and the masses then held so firmly to one form or another of Christian faith that, as has been recently pointed out by Archbishop Ireland in the Cathedral of St. Paul, "to stay away from religious service on Sunday was to invoke upon one's self serious public criticism." It is quite true that the great majority of Americans were then Protestants, but they were a religious majority. The Catholics can never forget that

they owe the blessing of the religious liberty and tolerance which they now enjoy as a constitutional right to a generation that was overwhelmingly Protestant, and that it was granted to them at an epoch when religious liberty and tolerance were unknown in Europe, whether in Catholic or Protestant countries.

Lord Bryce in his great work on "The American Commonwealth" has reviewed the influence of religion in this country, and he declares that "one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundation it has rested upon, to crumble away." That foundation he recognizes to be religion, and he admonishes us that "the more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Catholics believe that those sources of reverence and self-control are to be found in religion and that if we sow in irreligion we shall reap in irreligion. Hence the firm and uncompromising determination of Catholic clergy and laity that thorough and efficient religious instruction, so far as lies in their power, shall be a vital and essential element in the education of every American Catholic child.

I very much doubt whether any respectable number of sensible and reflecting American citizens in our day would challenge the truth that morality is essential to the maintenance of civilized society and government, that the greatest influence for morality is to be found in the churches of the various denominations throughout the country, and that in teaching morality the churches are

rendering a patriotic service and promoting the best interest and highest policy of the State. I venture to assert that the only reasonable difference of opinion possible among candid and just men is as to the best way of inculcating religion in the young and the extent to which religious instruction is essential as a part of the complete education of children. On the one hand there are those who conscientiously assert and sincerely believe that their children can receive all the religious training they need at home or at Sunday school and that they do not need any religious instruction in the daily schoolroom; on the other hand are those, practically all the Catholics and many Protestants, who conscientiously assert and sincerely believe that religion is the most essential part of the education of a child and the forming of its moral character, that few parents have the time or the ability to teach religion to their children, and that religion can properly be taught only by making it part and parcel of the early schoolroom and of every day's instruction and study, whilst the mind and character of the child are plastic, developing and forming. The latter view is the standpoint of Catholics and of constantly increasing numbers of Protestants who send their children to private schools in which the doctrines of their faith are taught.

In the Catholic view, the influence of the school upon the future manhood and womanhood and citizenship of the country cannot be over-estimated. The school is the nursery where the mind and heart of the impressionable child are put into enduring form; the subtle influence of daily religious surroundings, example and suggestion in the classroom is as strong and pervading as it is difficult to analyze; the lessons of the primary and

elementary school are those that endure and in time dominate the child's mind; and the visible example of daily discipline, uniformity of ideals, obedience, self-control and disinterested devotedness to Church and Country, indeed the very atmosphere of the Catholic religious school, are of themselves formative and educative elements. It is the classroom that is the training field of character and good citizenship, of true manhood and womanhood. Yet many would wholly exclude and banish its most important and essential feature!

Catholics believe that religion and the philosophy of Christianity are not to be taught haphazard, at odd moments, or by untrained persons, and that a firm grasp of the truths of the Catholic religion, or in fact of any religion, by the immature minds and hearts of children cannot be secured by merely reciting abstract maxims of morality or without constant example and precept, daily lessons, long training and thorough drilling. They further believe that, except in rare instances, this cannot be done by home instruction or by attending Sunday school once a week. The immense sacrifices Catholics have made and are making all over the country ought to demonstrate how sincere is their conviction upon this point. We may form some idea of the extent of this sacrifice from this building and from the fact that the assessed valuation of the parochial schools in the City of New York is now over \$30,000,000.

The story of the heroic struggles and sacrifices of Catholics in order to maintain their system of schools for the education of their children ought to be known to every American Catholic, for it is the most thrilling and inspiring page in the history of their Church. The time still remaining to me will only permit a brief review of

the results accomplished. It is an accomplishment of which Catholics may justly feel proud.

The greatest single religious fact in the United States today is undoubtedly the Catholic school system maintained by private individuals. The Catholic parish schools now number over 5,000, and the academies and colleges over 900, with over 1,500,000 pupils in attendance at these schools and colleges. More than 20,000 Catholic men and women unselfishly devote their lives to the work of teaching in these schools, academies and colleges. The system is crowned by a great Catholic University at Washington with an attendance of nearly 1,500. This vast educational organization is maintained at a yearly cost of millions of dollars without any public aid whatever except the allowance of exemption of school property from ordinary taxation. The efficiency of the Catholic schools and colleges has long been demonstrated by results and examinations, and it is at last generally conceded. The Catholic schools teach everything that is taught in the public schools and, in addition, teach religion and religious morality. The standards of education in all secular branches are equal and in many instances superior to the neighborhood public or private schools. In other words, Catholic children are as well educated in the Catholic schools as in the public schools; they come from them as well-trained and patriotic as the children coming from any other schools, and in addition they are thoroughly grounded in the doctrines of their great religion. I say "great" because it is the great religion of all Christendom as well as of this country. When the Constitution of the United States was framed at the Philadelphia Convention of 1787, there were only about 25,000 avowed Catholics in the whole Union.

Today they number 17,000,000. More than one-third of all who now attend Christian churches in the United States are Roman Catholics. The Catholic Church has many more members than any other religious denomination. The figures in the State of New York show that about sixty-five per cent, nearly two-thirds, of all regular church attendants, are Roman Catholic, and that the remaining church attendants must be divided among forty separate Protestant denominations. Hence the justification for the assertion that the Catholic religion is the great religion of this country.

It is true and should be added that Catholics hope that the day will come when the people of all denominations in this country will more adequately appreciate that religious instruction tends to promote the best and the most loyal citizenship, that the Catholic parochial schools are, therefore, rendering a public service, and that as such they should be allotted a reasonable part of the public educational fund raised from general taxation, measured by and limited to the actual saving to that fund, provided a required standard of education be maintained. In Protestant England, for example, the Catholic parochial schools receive grants of public moneys if they fulfil certain conditions of efficiency in secular instruction, staff qualification and equipment, and the extent of these grants is approximately the actual saving to the public fund. In the Catholic diocese of Long Island, in which we live, there are now over 68,000 children being educated in the Catholic schools and colleges, and in Greater New York there are more than 130,000 children attending the parochial schools. All these children would have to be educated in the public schools and at the expense of the taxpayers if the Catholic schools did

not educate them, and this Catholic education involves an immense direct saving to the public school fund. Statistics recently submitted to the Constitutional Convention sitting at Albany showed that the immediate saving to the City of New York alone from the parochial schools was fully \$7,500,000 per annum, and that not one penny of this saving was being contributed by the City or State to the cost of educating and training these Catholic children. Consequently, it is not unreasonable to contemplate that justice and tolerance will finally prevail, and that the day will come when it will be recognized as equitable and as a wise and enlightened public policy to provide that whenever any denomination, whether Catholic, Protestant, or Jewish, is in addition to religious instruction, educating and training large numbers of children according to satisfactory secular standards and tests, and is thereby relieving the public educational fund, every such denominational school should be granted out of the public funds some part of the actual saving, because it is rendering a public service. A basis of adjustment will, I am confident, be ultimately worked out, which will be fair and just to all denominations. But in the meantime the private schools where secular and religious training are given to children, including the Catholic parochial schools, must continue to be erected, equipped and supported wholly by the members of the various denominations. There are now numerous Protestant private schools where the Protestant faith is being taught; and what is true of the Catholic parochial schools is also true of the Protestant schools.

We are all so accustomed to the blessings of absolute religious liberty and religious tolerance that we really find it difficult to imagine that any other condition could

ever have been tolerated in the free air of America, and we are very apt to overlook or minimize the value of the most precious privilege we enjoy. Yet, it is only a few generations back when religious intolerance prevailed in the United States and Catholics were mercilessly and barbarously persecuted. The first Constitution of the State of New York in 1777 discriminated against Catholics by permitting only Protestants to become citizens of the State, and this was done notwithstanding the fact that the Continental Congress had three years before entreated the States to bury religious intolerance forever in oblivion. At one time in the Colony of New York Catholic priests were hunted as criminals, were condemned to perpetual imprisonment if apprehended, and were to suffer the death penalty if they broke prison and were retaken. Catholics could not hold civil or military posts, and could not even worship God according to their faith without becoming criminals and liable to imprisonment. The only period of full religious tolerance and liberty in our colonial history was for a short time during the term of Governor Dongan, who was a Roman Catholic.

All this intolerance has happily passed away never to return, and religious liberty is now firmly established. I recall the fact in order to impress upon your minds why we should be grateful to the generation of Americans, overwhelmingly Protestant, who gave us religious freedom and in doing so redeemed the past persecution of Catholics.

In conclusion, I must say that we Catholics of the Parish of St. Patrick of Glen Cove should acclaim our appreciation of the great service and unselfish devotion of the one person whose whole-hearted energy has made

this school possible and without whose example we should despair of maintaining it. Long may this beautiful building endure as a splendid monument to the faith and patriotism of a Catholic priest, our beloved pastor, Bernard O'Reilly. We must also voice our cordial welcome and pledge of support to the Sisters of Notre Dame, worthy members of a great American Catholic Sisterhood devoted to the education of children, who are now about to take up in our midst the task of teaching our children. They will labor week after week and year after year, devotedly and unselfishly, for a pittance barely sufficient to supply their absolute physical needs, with little or no expectation of public recognition, and seek and find their reward only in the satisfaction of the day's duty well done and in the inspiring and vivifying maxim of their whole daily life that their work is ever

PRO DEO ET ECCLESIA ET PATRIA.

RELIGIOUS INSTRUCTION AND THE PUBLIC SCHOOL

BY PAUL L. BLAKELY, S.J.

JOHNNY is growing up a little pagan. We admit the fact, and deplore it. Johnny's mother is far too busy with plans for the uplifting of the downtrodden, to give any other than a perfunctory attention to the needs, physical and mental, of this small but energetic person who has somehow strayed into her orderly *ménage*. She provides him with a nurse, it may be, who will teach him to wash behind his ears, and otherwise to keep himself a fairly presentable sight to the critical eyes of a world which makes much of such niceties; and when he goes to school, the kindly city physicians will take care of his eyes, nose, mouth, spine and adenoids. Johnny's father may be dismissed with the comment that his interest in his offspring is circumscribed by the fact that he is a tired business man.

But despite this domestic neglect, Johnny's is a full life. Even the renowned Dr. Watts himself would find but little wherewith to occupy his time and attention. First of all, there is the school, which in this new era will keep him occupied for eight or nine hours a day. Not all of this time will be devoted to reading, writing, arithmetic or spelling, for the modern educator has discovered that Johnny is as a diamond, a rough diamond, whose multitudinous interests if awakened by deft polishing will eventuate in many sparkling facets. Continuity, not content, is to be sought for in a curriculum; indeed the chief endeavor of the respective supporters of the Gary and the Ettinger systems, is to show that their plan

keeps the child occupied for a longer daily period. With what Johnny is occupied, seems to be of minor moment. If his interest in shop-work flags, he may be transported to the Zoo, as is the pleasant custom in several New York schools, there to be regaled by a limpid discourse on the habits and habitat of the yak, it may be, or the aoudad; a knowledge at once cultural and informing. If he lives in the Bronx, he may be enrolled in that grammar school where "the boys still have for sale a magnificent display of beans, tomatoes, lettuce, egg plant, peppers, melons and other vegetables" (*New York Mail*, September 21), all cultivated as a part of the curriculum, by the pupils in a corner of the school playground.

Added to these enthralling interests, Johnny has his football team and his social engagements, and he makes his own plans, poor little chap, with the assistance, perhaps, of his teacher or of the gymnasium instructor. His life is in his own hands, for he has no home, but only a place to sleep in. With the Psalmist he can say that his father and mother have cast him off, and nowadays he can conclude the text, "but the district school has taken me up."

Yet full as this budding life is, one important factor is lacking. Under the most favorable circumstances, Johnny will have been provided with excellent teachers who will nurture him carefully in the newest wisdom of the day. In time, his eyes may be opened to the vision of such beauty as glows dimly through art and literature, and in his college days his mind may be tinged or even wholly caught up by a laudable devotion to a worthy intellectual ideal. But such training as he has received at home, if training it may be called, or at college, has been strictly limited by interests which pass away with time.

He has been taught nothing of a life beyond the stars; he knows nothing, so far as his educational process has been involved, of God and of his strict obligations to God. Morality is but a relative term, largely synonymous with caution and good breeding; religion is, or may be, a social force; God is at best, an impersonal First Cause, an unintelligent Prime Mover. Religion, while not without value as a refining influence, and an excellent thing in moderation for children and their mothers, is surely, he thinks, not a matter of vital importance to the individual or to the community. The Churches, as he knows them, seem to be doing little beyond perpetuating the *odium theologicum* among themselves, or apologizing to a cynical world for their existence. They exercise their greatest and most beneficent influence, he believes, when, cutting adrift from their ancient creeds and confessions, they become an adjunct to the school of sociology by expending their energies in social work.

It is not surprising, therefore, that Johnny, grown to man's estate and presiding over a family of his own, is not greatly concerned with the question of the religious education of his children. To him it is not a question; it is a matter of indifference. No other outcome could be looked for. Even granting a certain modicum of religious training at home (and in thousands of American homes such training is absolutely unknown), and in the Sunday school, it is difficult to understand how the boy or girl from whose school training, beginning with the kindergarten and ending with the university, religion has been rigidly excluded, can conceive a high esteem of the purpose and place of religion in practical life. Within the last decade, a few discordant notes have been heard in the vast chorus once full-voiced and

harmonious in its praise of the American public school as the ideal of all educational effort. "The public school and the Sunday school," writes the *Living Church*, "show symptoms of failure." Bishop Williams of Michigan, commenting on the spread of irreligion in the United States, pleads for "more spiritual nurture in the modern home, so often lacking even in the homes of Christians and church-folk," since "we all know that there is and can be at present little or no religious training in the public schools." "America is justly proud of its public school system," writes a critic in the *New York Sun* for September 19, "yet many religious leaders and others who concern themselves with the public welfare, have long been dissatisfied with one phase of it. It goes too far in excluding moral and religious instruction. . . . To this lack, they attribute increases in crime and the alleged lowering of the standards of public and private morality."

Comment of this tenor is becoming common. Within the last few months, articles have appeared in various Protestant publications, in which with an amusing disregard of history and of logic, all responsibility for the "non-sectarian public school" is thrown upon the Catholic Church. These outpourings indicate that our separated brethren are beginning to suspect that their idol has feet of clay; and a more significant sign, presaging perhaps a needed change in our ideals of education is to be found in the criticism passed upon the public schools by leaders in social and educational reform. At a bitter cost, they have learned that from no viewpoint is it profitable to turn God out of the schools. Since in the present state of public opinion, it is impossible to restore Him to the place which He held universally, up to the

religious revolt of the sixteenth century, a compromise in the form of non-sectarian or non-dogmatic religious teaching seems justified. In pursuance of this conclusion, at least half-a-dozen plans for the religious instruction of public school children have been tried only to issue in dubious success or complete failure. The objection common to these well-meant schemes is that the instruction which they offer is not religious. At best, it is hazily "ethical," that is, it is based on an ethical system which denies the possibility of a knowledge of God attained by unaided reason, or which, if pressed to a conclusion, issues in religious indifferentism.

The most recent attempt to afford public school children some religious instruction, has been occasioned by the introduction into several New York schools of the Gary system. According to this plan, the neighboring churches are asked to give religious instruction for three or four hours daily, and at the request of parents, the children are sent in relays during the day to their respective churches. It is thus possible for the child to receive this instruction for three hours weekly.

To the unshepherded non-Catholic children of the public schools, the Gary plan may prove an immense blessing. Catholics, moreover, may see in it an efficient means of reaching those unfortunate Catholic children, who through no fault of their own, find themselves in the public school. But it must not be thought that the Gary plan, while an improvement in this respect over the present system, will ever prove an acceptable substitute for the parochial school. In the New York *Sun* for September 19, certain unnamed "Catholic leaders" are quoted as saying that Mr. Wirt has devised a means by which

"the expensive system of the parochial school may be avoided."

This judgment cannot be too strongly condemned. These "leaders" are certainly not in accord with the Church in this important matter. In the mind of the Church that school is by no means satisfactory which to the ordinary secular training, adds two or three hours of religious instruction. She may accept such a school as an alternative to something worse, but neither she nor her loyal children will ever abate the spirit of heroic sacrifice which has built and now maintains her splendid chain of parochial schools. She demands a school in which Christ Himself is Leader; a school where every head shall bow and every knee be bent at mention of His Holy Name; a school that brings the heart of the innocent child to the Heart of Christ; a school that "makes the Blessed Eucharist a necessity and the hierarchy of Bethlehem and Nazareth and Calvary beloved"; and with nothing less for the little ones entrusted to her by Christ will she be satisfied.

More deeply than ever in these days of weakening faith and easy morals does the obligation press upon Catholic parents of sending their children to Catholic schools. There alone will they be taught, in the all-important years before the tenth, those saving principles without which the most brilliant worldly success leads but to destruction. The Gary plan, at least to the extent to which it admits the value if not the necessity of religious instruction, is a worthy contribution to modern pedagogy. But in the day in which we accept it as a substitute for our parochial schools, we have set the wolves to guard the lambs of the flock of Christ.

ALL SOULS' THREE MASSES

*Apostolic Constitution Concerning the Celebration of
Three Masses on All Souls' Day*

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD

For a Perpetual Remembrance

IT has been from the very beginning the constant teaching of the Church that the unbloody Sacrifice of the Altar, seeing that it is essentially the same as the Sacrifice of the Cross, is not only a source of glory to the Blessed in heaven and a means of regaining spiritual health and of attaining salvation for those who are still subject to the miseries of this life, but it is also an efficacious way of making expiation for the souls of the Faithful Departed who have gone to their rest in Christ. Clear, unmistakable traces and evidences of this doctrine, which throughout the ages has greatly consoled the whole Christian body and made the good marvel at the infinite charity of Christ, are to be found in the ancient liturgies of the Latin and Oriental Churches, in the writings of the holy Fathers, and in many decrees drawn up by the early Councils. This same belief, moreover, was solemnly defined and proposed as a matter of faith by the General Council of Trent which taught that "The souls in purgatory are helped by the prayers of the Faithful, but most of all by the acceptable Sacrifice of the Altar," and hurled its anathema at all who should say that Mass was not to be offered "for the living and the dead, for sin, punishment, satisfaction and other necessities." Holy Mother Church's practice has always been in accord with this

teaching. At every period in her history she has continued to urge the Faithful not to allow the souls of the departed to be deprived of the advantages which are to be had in such abundance from the Sacrifice of the Mass. And it is to the credit of Christians that they have always felt the greatest concern for the dead. Ecclesiastical history bears witness to the fact that those very periods which were characterized by an increase of faith, charity and other virtues in the souls of the Faithful, were also marked by more earnest efforts on the part of Catholic kings and peoples, to set free the souls in purgatory.

It is undeniable that the tender devotion of the Catholics of old was responsible for the fact that centuries ago in the Kingdom of Aragon it gradually became the custom on All Souls' Day for the secular clergy to say two Masses and for the regulars to say three. This privilege Our Predecessor of undying memory, Benedict XIV, for good reasons confirmed; and what is more, acceding to the requests of Ferdinand VI, the Catholic King of Spain and of John V, the King of Portugal, by Letters Apostolic dated the twenty-sixth day of August, 1748, he so extended the privilege that to every priest in the lands subject to the two princes, was granted permission to offer the Holy Sacrifice thrice on All Souls' Day.

As time went on a great number of petitions were again and again sent to the Apostolic See, both by bishops and by laymen of all ranks, to grant the whole world a similar privilege: and the same favor was repeatedly requested not only of Our Own immediate Predecessor, but of Ourselves, at the very outset of Our Pontificate. Now it cannot be said that the reasons which formerly obtained for urging the request have ceased to exist: on the contrary they still hold good and day by day are

growing more weighty. For it is to be regretted that the pious compacts and legacies which provided, either by will or otherwise, that Masses should be said for the happy repose of the departed have either been lost altogether or are now falling into neglect through the remissness of those who should be observing these engagements most carefully. Moreover, some of those about whose conscienciousness there can be no doubt, and the number is not small, have found themselves obliged, owing to their decreasing revenues, to appeal to the Apostolic See to lessen the number of their Masses.

Once more, therefore, We remind those who are failing in this duty that they are bound by a serious obligation; and as for Ourselves, We are conscious of a strong impulse, an impulse that has its root in the love which from boyhood days We have felt for the souls in purgatory, to make up to them, as far as in Us lies, for the great loss they have suffered through negligence regarding suffrages. And Our pity is the greater because, now that the torch of war has been set to almost every part of Europe, We have before Us the spectacle of many men in the flower of their youth meeting untimely deaths on the battlefield. No doubt their relatives will be prompted by love to try to pay the Divine Majesty what is due from the departed, but who can say that they will be equal to the burden? Since therefore by Divine appointment We are the common Father of all, We desire with a father's liberality to grant Our dearly beloved sons who have departed this life a large share out of the treasury of Jesus Christ's abundant merits.

Having invoked, therefore, the light of Divine Wisdom, and listened to the counsel of their Eminences, the Cardinals of the Sacred Congregations regarding the

Discipline of the Sacraments and of Sacred Rites, We ordain for all time:

I. It shall be lawful for all priests throughout the Church to say three Masses on the day on which the Solemn Commemoration of All the Faithful Departed is observed. The privilege is subject, however, to the following law: they may apply one of the Masses to any intention they desire, and accept a stipend* for it; but they shall be bound to apply, without taking a stipend, a second Mass by way of suffrage for all the Faithful Departed, and a third, as has been amply explained, for the intention of the Supreme Pontiff.

II. The concession made by Our Predecessor Clement XIII, in his letter of May 19, 1761, namely, that all altars on All Souls' Day should be privileged altars, as far as there be need, We by Our Own authority confirm.

III. The three Masses of which We have spoken above are to be read as prescribed by Our Predecessor of happy memory, Benedict XIV, for the Kingdoms of Spain and Portugal. He who wishes to celebrate but one Mass, should say the Mass which is prescribed in the Missal on the Commemoration of All the Faithful Departed. This Mass should also be selected by any one who wishes to sing a Mass, in which case he has permission to anticipate the second and the third.

IV. Wherever it happens that the Blessed Sacrament is exposed for the Forty Hours' Devotion, the Requiem Masses, since they must be said in violet vestments (*Decr. Gen. S. R. C. 3177-3864 ad 4*) are not to be celebrated at the Altar of Exposition.

As for the rest We feel sure that the priests of the

*Competent theologians are of the opinion that the stipend may be taken for any one of the Masses prescribed.

Catholic world, notwithstanding the fact that they are still free to say but one Mass on All Souls' Day, will one and all be both glad and eager to avail themselves of the great privilege We have granted. We turn then to the Church's children and earnestly exhort them to be mindful of the many claims had on them by brethren who are suffering in the fire of purgatory, and to remember to assist devoutly and in large numbers at the Masses of that day. So many propitiatory sacrifices cannot fail to mitigate the pains of purgatory, and to procure each year the admission of great numbers of the souls of the departed among the blessed members of the Church Triumphant in heaven.

We decree that the enactments contained in this Apostolic Letter shall have force forever, notwithstanding all laws hitherto passed by Our Predecessors against celebrating more than one Mass.

Given at Rome in St. Peter's, on the tenth day of August, in the year 1915, the first of Our Pontificate.

PH. CARD. GIUSTINI,

*Prefect of the Sacred Congregation
of the Sacraments.*

P. CARD. GASPARRI,

Secretary of State.

Witnessed by M. RIGGI, C. A. Not.

L. ✠ S.

THE PRAYERS PRESCRIBED

THE SACRED CONGREGATION OF RITES

For the Universal Church

A DECREE REGARDING THE THREE MASSES TO BE CELEBRATED ON THE DAY OF THE SOLEMN COMMEMORATION OF ALL THE FAITHFUL DEPARTED

OUR most Holy Father, Pope Benedict XV, by an Apostolic Constitution, dated the tenth of this month, has been pleased graciously to extend to the universal Church, the privilege which his Predecessor of happy memory, Benedict XIV, granted to the Dominions of Spain and Portugal, namely, that of offering on the day of the Solemn Commemoration of the Dead the three Masses which that Pontiff prescribed as the ones to be celebrated by the priests of those regions. That the aforesaid Masses may be known to all, the Sacred Congregation of Rites, by command of his Holiness, thus describes them in the present Decree:

The first Mass is that which is printed in the Roman Missal for the day of the Commemoration of All the Faithful Departed.

The second is that found in the Missal for the anniversary of the departed. The Sequence "*Dies Iræ*" and the following prayers are to be said:

ORATIO

Deus, indulgentiarum Domine: da animabus famulorum famularumque tuarum refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum.

PRAYER

O Lord, the God of mercies, grant unto the souls of thy servants and of thine handmaidens, a place of solace, of peaceful rest and of glorious light. Through Jesus Christ, thy son, Our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

SECRETA

Propitiare, Domine, supplicationibus nostris pro animabus famulorum famularumque tuarum, pro quibus tibi offerimus sacrificium laudis: ut eas sanctorum tuorum consortio sociare digneris. Per Dominum.

SECRET

Give ear in thy loving kindness, O Lord, to our supplications for the souls of thy servants and of thine handmaidens, for whom we offer up the sacrifice of praise: vouchsafing to them to have part and lot with thy saints.

POSTCOMMUNIO

Præsta, quæsumus, Domine: ut animæ famulorum famularumque tuarum, his purgatæ sacrificiis, indulgentiam pariter et requiem capiant sempiternam. Per Dominum.

POSTCOMMUNION

Grant, we beseech thee, O Lord, to the souls of thy servants and thine handmaidens, to be purified by these sacrifices; and imparting to them thy full forgiveness, do thou bestow upon them likewise that rest which is everlasting.

The third Mass is that which is said when daily Masses for the dead are celebrated. The Sequence "Dies Iræ" is used and the following prayers:

ORATIO

Deus, veniæ largitor et humanæ salutis amator, quæsumus clementiam tuam: ut animas famulorum famularumque tuarum quæ ex hoc sæculo transierunt, beata Maria semper Virgine intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas. Per Dominum.

PRAYER

O God, who art ever ready to forgive sins and who ever seekest the salvation of men, we most humbly entreat of thy mercy, that through the intercession of Blessed Mary ever a virgin and of all thy saints, that the souls of thy servants and of thy handmaidens, who have passed out of this world, may together enjoy that happiness which hath no end.

SECRETA

Deus, cuius misericordiæ non est numerus, suscipe propitius præces humilitatis nostræ: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per hæc sacramenta salutis nostræ cunctorum, remissionem tribue peccatorum. Per Dominum.

SECRET

O God, whose mercies are without number, in thy loving kindness give ear to the prayers of our lowliness, and in virtue of these sacraments which were appointed for the salvation of us all, grant the forgiveness of all their sins, to the souls of all the faithful departed on whom thou didst bestow the grace to confess thy holy name.

POSTCOMMUNIO

Præsta, quæsumus, omnipotens et misericors Deus: ut animæ famulorum famularumque tuarum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati, per huius virtutem sacramenti, a peccatis omnibus expiata, lucis perpetuæ, te miserante, recipiant beatitudinem. Per Dominum.

POSTCOMMUNION

O Almighty, merciful God, grant, we beseech thee, by virtue of this sacrament, to the souls of thy servants and of thy hand-maidens, in behalf of whom we have now offered to thy divine majesty the sacrifice of praise, the pardon of all their sins, and the happiness of being, through thy mercy, admitted to look upon thee, who art light everlasting.

Finally, let the Rubrics and the special Rites peculiar to various Orders be observed: all things whatsoever to the contrary notwithstanding.

The eleventh day of August, 1915.

A. CARD. VICO, *S. R. C., Pro-Prefect.*

L. ✠ S.

ALEXANDER VERDE, *Secretary.*

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